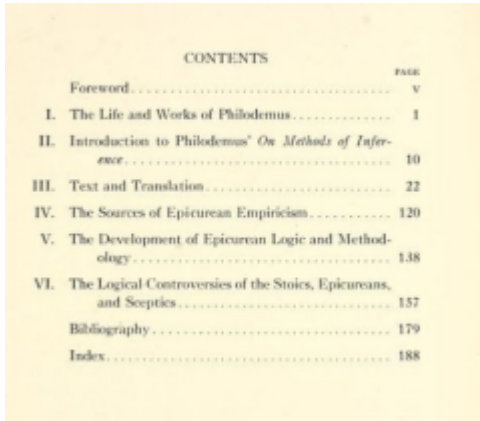


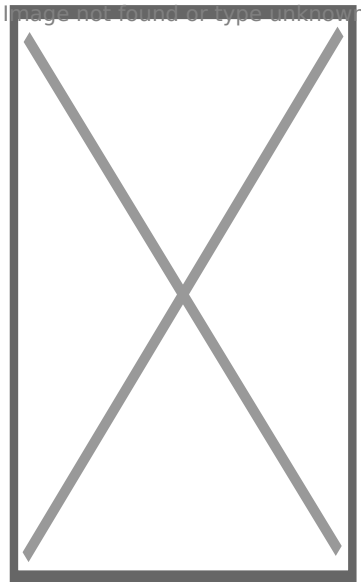
Episode One Hundred Six - The Epicurean Attitude Toward Fate / Fortune and the Role of Reason

Post by "Cassius" of January 24, 2022 at 3:34 PM

Also on this point of there being an Epicurean logic, and its controversies with the Stoic variety, I highly recommend the appendix to DeLacey's book, which treats this in detail:



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[Philodemus: On methods of inference: a study in ancient empiricism : Philodemus : Free Download, Borrow, and Streaming : Internet Archive](http://uf.catalog.fcla.edu/uf.jsp?st=UF001032148&ix=nu&l=0&V=D)

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The treatise of Philodemus *On Methods of Inference* presents in a clear fashion the basic issues involved in the conflict between the rationalists of the Stoa and the empiricists of the Garden. This material, added to fragments of Chrysippus and the material given by Sextus Empiricus in his account of the Sceptic polemic against both the dogmatic schools, enables us to reconstruct in some detail the basic principles of Stoic logic. As we have already noted, both Epicureans and Stoics built their logic on inference from signs; and their divergent treatment of signs reveals the fundamental difference between the two systems of philosophy.

I. Stoic Logic

Chrysippus defines logic as the science about signs and things signified.¹ Logic in this broad sense includes grammar as well as logic, since words are signs. Logic in the narrow sense is limited to the analysis of the things signified, or concepts (*λεκτά*), which form the basis of propositions and syllogisms.

The Stoics isolate three factors of the symbolic relation in their analysis of truth:

“They (the Stoics) say that there are three factors joined to each other, the thing signified, the sign, and the object. Of these, the sign is the word, for example the word ‘Dion’; the thing signified is the thing indicated by the word, which we grasp in our concept of a co-existent entity, but which the barbarians do not understand although they hear the word; and the object, that which exists externally, as Dion himself. Two of

¹ Diog. Laer. vii.62; see E. De Lacy, “Meaning and Methodology in Hellenistic Philosophy,” *Philos. Rev.* XLVII (1938), 390–409.